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Seattle

Must Remain in
Transcription Room

Mr. Nyland: So, again what do we drink to, or for, what? What goes through our minds? How do we, when we sit here, how do we collect ourselves? What is needed for talking seriously? Of course, in the first place, what do we want, we know that we want some information, some satisfaction or confirmation, we want to know where we are and where do we go. We also want to know why we want to.

I think this must be quite clear that we do it for a very definite purpose, that we even spend the time in being here together to...and what can we expect from it? To the extent that we live, whatever we are in our own attitude of wanting something, a satisfaction for oneself, to that extent we also have a level of a meeting, a level of a discussion, an encouragement for each other, and, perhaps, some form of stimulus. But, let's keep it very simple because it is a simple affair. We are forced to consider what we are and we're also not satisfied with what we are, we try to find some solutions to practical life - not a satisfaction in any way of adding more to a good feeling or to some theoretical knowledge. We want to extract something that will help us tomorrow morning, tonight when we think about how we will do a certain job, professionally, or in relationship towards the people we like or, perhaps, dislike, enemies, obnoxious people, everything that will be thrown in our way, in our life, things that we cannot avoid and certain things that we can avoid and then know why we wish to avoid it and what we want to do with it.

We have to remain extremely practical. Whenever you meet you must talk about practical questions, about the attempts you make during the day when you happen to think about work - what will work help me with, what can I use work for? You have to be quite practical in that sense because, if work, that is, if we profess that objectivity has a value for us in our subjective life, we also have to show to ourselves and to our own satisfaction, that that is really what we want and that it gives certain results.

So, there has to be that kind of an aim based probably on the dissatisfaction of what we are or something that we feel that can be added, almost the admission that we don't know enough, that we can learn, that we ought to be able to grow and that we don't have to make too many detours and that we spend our time and energy wisely, not to spend it foolishly pursuing all kinds of directions where one or another ( ) organs may entice us, so that we know that when we start out on the road, that that is the kind of a road we want to take. And as much as we possibly can then to do it right. But to do it also with all the joy in life that we can muster. Not to be happy about it - to do it as it were, as if one is laughing or smiling with this.

I want to work, I have something that I am aiming at and that I hope will give me more enjoyment in the real sense of the word, enjoyment. Satisfaction. Of having the feeling that I am alive and that I value being alive. And I don't want to kill this. Never mind how many difficulties there will be. At certain times that I know that I will run up against this or that which will probably throw me in some way or another. That I have, at least, the feeling that I can overcome it and that, never mind...you know to ( ). Through the difficulties to the stars, that is, we have to have ( ) stars that ( ), but is not ours as yet, but that we're going there. It is as if we want to plan a trip together, a little group, a journey to the East. And we get together to map out a certain plan in which each one of us will have to fulfill a certain function by general agreement - one can do this, one can do that. Remember Gurdjieff in the Gobi desert, an engineer in Yelov, Karpenko.?...what they had in mind at that time and they all spent some time to prepare for it and then came together and then decided on the general plan which was acceptable to all of them.

This is the kind of aim. How do we define the aim for ourselves in such a general way? As we can agree, that is an aim for all of us. Not too general, not to say yes, to become conscious. No, this aim has to be that one wants to work together as a group and that you will constantly try to reestablish, whenever you meet, that particular fact. I come here for a definite reason. Selfish. I want to extract from it something for me, when I go home I want to have something with me that I can then use,

that I can live with and that I can eat.

When that attitude is there, you come to a meeting, not only to extract only, that is - you come with yourself, as you are, wanting to give, willing to give if you can, to contribute, not to be a sponge just to sit and to hope that someone else is going to do the job for you. Each one of us has a responsibility to be what we can, and then to be outgoing with that to the extent that you dare, that you have no particular feeling, to the extent that you feel that is it useful, not for your own glorification, not to be, I say, to become respected or to become known. No, simply to say "here I am, I have this and that and that, it is still something that is not clear." Who can, at the present time, help me to formulate what is there that I can find in a group as a sounding board for me so that, perhaps, because of that sounding board, it is reflected back again to me so that I have, in an attempt I make, to formulate a question or a statement or an experience that I describe that, out of that, I distill something again by the grace of the group for me.

When I have this attitude then that contribution, each one of us try to make to the extent that we possibly can and, dependent entirely on the state in which we are, and the development we have so far reached, or the question and attitude which there is and must be because we don't know everything. We are very much like children - we're in the woods. Still we have to find a way out. Where is that way? It is not enough to say it is up. Where, where do I put a foothold, where do I plant a tree that I can climb, where is going to be a pole dug which may be vertical, where is it that I find the proper place? Almost I would say, one comes together with an attitude of help me, I need help, I need all of us, all of you I need, because, by myself, I cannot do anything and by my own prayer to God I do not know if He hears me, but as a group He might, if it is loud enough, if it is sincere enough. Above all, if it's honest and if it is simple, not to lose oneself in all kinds of descriptions and strange words.

It has nothing to do with it. At the moment when I am crying for help, I don't care even who helps me, when I drown I am interested in keeping my life ( ). And it is not sometimes as bad as that; that is, one doesn't know what I'm feeling, that it is such a leap, that, if I don't work that I would die because you all fall back on it, being on the surface of the earth. You all make that kind of an adjustment saying "all right, all right, I can still live but the question then is - how do I live?

This is what one wants from a meeting. And if we drink to that we then, for that little while, try to visualize what should be my attitude when I come. When I come to a meeting, do I wish to contribute or do I expect others to pull the chestnuts out of my own fire?

So, let's drink simply with that in mind. We're here for a purpose, try to remember that, try to remember it during the whole evening so that we're not disturbed by the manifestations of others, that we can stand them and, perhaps, to some extent, maybe you can love them because they also wish the same thing that you would wish, that is, life, real life, reality. So, drink to that if you will.

Now, our first little food of a different kind then sum up.(?) Who has questions?

Question: This is what I've been thinking about. I don't know if anyone else is interested but I've been trying different things to wake me up like...shall I use my left hand to do the things that I ordinarily do with my right hand...and there's a feeling that goes along with it, like it's too awkward. Can you observe this feeling, this awkward feeling that goes along with it? Is that a...is it right to do that?

Mr. Nyland: No. When you use something different, in a different way, when it is going against the habit...if your habit is you use the right hand and then you use your left. The awkwardness of it can help you to remind you to do something and to do it

for a certain reason - because you want to wake up. And when you wake up, it simply means you become aware of your body doing something different. You see, it is the feeling which, of course, accompanies it or a thought which will instigate it. All are finally culminated in the fact of a behavior change, behavior form, a different kind of manifestation. And that one becomes aware of.

If one wants to learn to wake up, you have to create conditions which are the simplest and not the difficult, the possibility which, of course, exists as a possibility of observing something like a feeling or observing a thought process. The reason for that is when I want to observe, in the real sense of the word, I have to be impartial and I have to do it at a moment. The impartiality excludes, for me, any description of feeling of a like or dislike or anything that has to do with feeling as I feel it, being expressed in a state in which I so-called feel.

When I want to become impartial, I try to eliminate, in impartiality, all idea of feeling, because partiality means that I have that kind of a judgment in a feeling sense, in an emotional sense. That is, my partiality is that I start to consider that what I see with a like or a dislike, with a wish to change or not to change,- in any event, in some way or another I classify it in the direction of belonging to me negatively or positively. That kind of a judgment, although I may not dislike it or like it so much, always means that I have placed a value on it which I call a feeling of myself regarding that what I'm doing. And to become impartial involves that I eliminate a feeling. So, when I take the feeling as an object, it becomes very difficult for me to become objective regarding the feeling when I have to remain impartial regarding a feeling. It is almost an impossibility that I want to become impartial as eliminating feeling regarding a feeling which I consider.

The same kind of reasoning applies also when I want to see a thought process and,

at the same time, eliminating all idea of a thought. Because impartiality, when I express it, in a conscious sense, that is, as a mental function, would have to involve that impartiality, only relates to the moment and cannot relate to that what I consider in my thought as a past or a future because those are thought forms and thought processes. So, simultaneity implies that I have to be impartial regarding my thoughts or that at the moment when I experience the existence of a moment that cannot be a thought. So, when I try now to become objective regarding a thought process, when I have to be thoughtless, I have a great deal of difficulty in doing it.

On the other hand, if I want to be objective regarding the manifestations of my physical body, I don't have any such troubles because I can be impartial towards the manifestations of my physical body when I'm not particularly involved. And I can also become simultaneously aware of the existence of my physical body because there is no thought connected with it.

So the process of wanting to work - I start out by using a method in a condition where I might have the greatest chance of success. It does not mean that for the totality of observation of myself from the standpoint of "I" that I have ultimately to come to an observation of the toality of my personality and that then also I have to remain, if I can, objective regarding my physical appearance, but also regarding any kind of an organ which is functioning in my personality like a feeling center or like a mental process. So, it is not excluding it, but I don't want to apply it as yet to that because I would have difficulty. The difficulty does not exist to the same extent when I become aware of my physical behavior. And, in that process, when I become observant regarding that, I acquire a dexterity of what is meant by being objective.

You see, when that has, you might say, has received a certain form of training

or then, in that process, there is more of an observer. You see, the observer in the beginning doesn't really exist. It is only a little thought that has an idea that it could be acting as if it were objective. But I built up this observer, this beginning of one's "I" into a full-grown "I" by giving it a task to observe so that, in the process of observation, the observer also develops because he has something to do. If his task is to develop by means of observing, so the little "I" which starts - and, as I say, is the beginning of a thought and gradually the "as if" becomes the reality. That actually it is an objective function as a faculty which builds up in my mind as becoming objective in the sixth sense of myself, developing that as a faculty within that, then when I have first acquired what is meant by becoming aware and observing that what is taking place. When that is as a dexterity established, and when there is an observer which can now look through the telescope at an object, then I don't mind changing the object. And, instead of having then as object, a physical body and the manifestations, I put in its place a feeling center; and then I become observant to the feeling center because something already is established which can stand on its own two feet.

And then when I see what the feeling center is worth, how it functions, where the feelings come from, also that the feeling as a feeling is expressed in physical manifestations, or, sometimes, as if when I have a manifestation as a result of a feeling, I can try to work back towards the source wherever that manifestation came from - instigated by a feeling, or when the manifestation is instigated as the result of a thought, I can trace it back to the thought process, and then my thoughts become the object which I observe.

So, gradually the observation process must include observing any one of the three

centers - of which I take the physical center first, then perhaps the feeling center, the mind (whatever the mental functions may be). And, then, after that, the requirement is that I observe or become aware of the totality of myself, all three centers combined in their functioning which, then, for me, becomes an observation of that what I am totally as a personality.

But you see there are several steps in this and one has to go slowly because I cannot immediately start with the most difficult..difficult way of satisfying - even if I have a wish that it would be awfully nice if I could see how my thoughts proceed, where they come from, where they go, I have no means of tracing them. When I really have an "I" that comes, that has the property of remaining objective regardless of what is the object in front of it, then I can try and I will make the attempt to become aware of the feeling process or a mental process. And, usually, when I have it as if it is under a telescope, when it is there for any length of time, I will see where the thoughts came from, where they are going, how they are related, how associations take place. What actually is taking place in one's mind as a mental process? But I do it then from the standpoint it is not affected by the mental process itself. It is that kind of a separation.

So when we say feeling, only see the feeling as expressed in a manifestation: the state of the body as a result of the feeling. Do not try to observe the feeling. The feeling has a result in me being perhaps tense in way of my physical body or taking on a certain posture or perhaps having an expression

on my face as a feeling, perhaps of ..of disgust or whatever it may be. I stick to that what is manifestation only. And for a long time it is necessary to do this because it takes a long time to develop one's "I".

Question: It takes a long time to find out where, I mean to use your left hand to..say, eat.

Mr. Nyland: Well, that is the awkwardness of the manifestation. It is not to acquire the dexterity in order to eat with your left hand.

Question: No, I use it to be doing something different.

Mr. Nyland: The "it" is associated with the purpose why you do it.

Question: Uh, huh.

Mr. Nyland: The purpose is that I want to wake up. The purpose is that I want to be reminded that I use my left hand in order to be awake. The fact of using my left hand has absolutely no meaning, then only the ( ) acquisition of ( ). After a little while, you do it with your left hand, you have no more idea of waking up. Then, I think, not doing it with your left hand and doing it with your right hand would have the same kind of an effect because it becomes then a change of a habit.

Work always means I have to end up by a state of being awake. Every task that I do has nothing to do with fulfillment of the task. It has to do with the result of why I did the task; and if that is linked with the idea that I have a chance...a better chance to be awake, then I will be awake; and as long as I'm not awake or

the end result is not awareness, I shouldn't do a task. I shouldn't even change my ordinary way of manifestation. It is a danger because one always tries to tell oneself "I am doing this, I am doing that, I am observing" because I do something a little different. In an unconscious state we do thousands of things different for different reasons.

If my habit is to answer all the time whenever someone asks a question and, for some reason or other I'm afraid of answering, or that I don't want to overtalk when I sell something to a customer, or when I want a raise at an office and I have to choose my words and probably I cannot say what I really think with my voice: all of that is an unconscious state in which I have that kind of control of not saying too much or too little or too many words which is not my habit but for the particular purpose I have to apply it since I'm interested in, say, in settling a good relationship or getting some extra money. But it has nothing to do with being awake.

The difficulty in all of this is that the purpose why I want to wake up always has to link, be linked up with a state that is desirable for me. Otherwise, I have no motivation whatsoever. I'm not just waking up for the fun of waking up. When I think about work, I have to have a definite reason why I want to work. And that reason has to be this: that when I am in a certain state the way I am that then I think that that what I am is not desirable enough and it ought to be changed into a more desirable state.

So I cannot help, I must have a motivation for work. And then the strange thing

is that when I have this motivation, it gives me energy and that energy is expressed in a wish to wake up. And in this waking up I cannot introduce my purpose.

Question: Well, can you say that differently?

Mr. Nyland: I stop at the point where I'm awake and then I expect that because of the state of being awake the condition which I didn't like will be changed. You see, the motivation for wanting to work cannot be influenced when it is an objective wish....cannot be influenced by any subjective wish for a change. I have to remain in my attempts to wake up impartial. So, I cannot mix it with a desirable state which I wish to attain. I go against my so-called impartiality by becoming partial to the result I wish.

If I've a headache, I say now work ought to help me and I cannot help thinking that if I work I won't have a headache. And if I introduce not wanting a headache in the objective wish to be awake, I mix it with a little bit of subjectivity and it never is pure very often. That becomes predominant and I don't observe at all. I only wish for something and I say, "yes, I want to wake up," but I don't wake up because what I have in my mind is the wish to be free from my headache.

It's almost paradoxical. But it is, if you want a little illustration of this: it is as if I climb up a hill and, at the top, at the ledge or at a ridge, at the top of this is a state of awareness. I climb up saying I want to wake up. When I reach the ridge, it is obvious from that I will have a panorama of what is on the other side of the ridge. I have, when I climb up, a certain idea that there will be a different ivsta. But I don't know it until I come to the top; then I see it. So, I cannot determine what I want to see. All I can say: I

want to be up there in order to see.

The state of awareness means that I have, at that moment when I am aware, an experience of being awake, and, in this experience of being awake, I will be able to see what I do not see when I'm asleep. But when I start, in my sleep, to determine how it should be when I'm awake, I use subjective means to describe a state of awareness. This is what I call mixing it.

At the same time when I'm asleep, I have a wish to be awake and I assume that, in the state of being awake, I will be able to do this or that, have more control, be more conscious, have more insight, more understanding. All of these things, of course, when I think about wishing to work, I consider them. I have to have in my mind an ideal of what it is to become a harmonious man. I have to have an ideal of that what I hope to accomplish that I could develop kesdjan or soul. So, in thinking about work, I define what I hope to reach. And then you might say, that that stimulates a wish in me to wake up. I forget all about what I should become and only to the extent that I say I would like to be awake. And when I'm awake, I will see that I can do it.

Question: When you've spoken about it "as if" you were awake or to attributes, you..... I think this is what you were referring to then? Saying that you have to define beforehand what you wish to obtain?

Mr. Nyland: It's a little different. When I want to develop an objective faculty in a place in my brain which can function in an objective sense as against the brain as I know it (which functions all the time subjectively by means of

thoughts, by means of associations, by means of rationalizations; but whatever it may be that I call the mental process for myself, including even valuations in the way of pondering, formulatory - whatever it may be that takes place in my mental functions - all of them are subjective functions. They belong to me, they belong to my thoughts of a person as a personality.

Now I have a thought that I would like to become objective. For that I have as yet no material because it does not come naturally to me to become objective on my own wish. At most I can have experiences of objectivity by accident, a realization of an existence in which I happen to be because of a certain shock or a flash of a moment, to be objective as an experience that I can, at times, remember that I have had that kind of an experience of objectivity. But, it was not something that I made; it was something that happened to me.

The fact that it does happen means that I can experience it. And ever since then, thinking that I have had it or having had the memory of that experience or the assumption that since I happen to think about objectivity it ought to be possible for me to become objective, starts me off in the direction of what I think objectivity might mean. And now I have to use for that, the kind of think which is still available for me which happens to be a certain equipment in my mental center or certain thoughts that have to do with becoming objective which are not objective in themselves but which are pointing towards the possibility of becoming objective. I mean by that, that there are certain mental thoughts which are a little bit different from my ordinary subjective thoughts because they have to do with the possibility of a growth in the direction of objectivity. And the more I can collect such thoughts so as to have a little bit more mental power,

the more I now can say to them " don't act subjectively but do as if you are already objective."

So you see, I realize that they are not objective; but I give them the chance to do as if they are. When I do this to some of my thoughts or some of my mental processes, I give them - you might say, I endow them - with a certain possibility. When then they do, it will be actualized in the reality of an existence. You understand that?

When I bring to something that has to function, a certain way of functioning which is different from the usual kind and I insist that it continues to function that way, there will be a point in which they will change over into the actuality of a reality, instead of continuing always in the same way. If they are subjective but I endow them with the possibility of becoming objective, something starts in them and they proceed, you might say, to be very close to the possibility of reaching an objective area because I endow them with that. And then, almost I would say, by chance, being as close to the border line, they will go over.

Question: I thought it was only the observer that could become objective.

Mr. Nyland: The observer will become objective when there is enough there to make an observer. I'm talking about the point where there is no separation as yet and there is nothing of an observer and I have to utilize the utensils I have first of a subjective kind, gradually making them work as if they are objective. Then when they become objective, then there is the beginning of an "I", then there is the possibility of "I" to grow; and then when "I" is fullgrown, it will be objective.

That is a long process. It does not mean that when I wish, it's there. A lot of preparation is necessary in order to bring about in myself a state in which I become susceptible to the possibility of a separation. One produces, afterwards, the separation as a result of that which is a sacred wish coming from my magnetic center which then is looking for the most likely cells to become objective cells. And out of the total selection of that what I have available, I will always choose those which are the least subjective.

So, something special has to happen. In the process of "as if", I endow what is not with that what is. In the process of work that what is not becomes what is. Mathematically, minus times minus is plus; it is a negation of a negation which brings the positive value. So...there are two steps. One is that what is not I wish to be as if. When it is "as if", I do not wish the "as if" to continue and make it into being.

Sometimes it's necessary to try to understand it if you don't. But the picture which is applicable to this - if you remember the three bodies we talked about last time I was here: there is a triangle below the line which divides the unconscious from the conscious area. I do not know if you remember, if you take the triangle which is there which one side is the physical body and point here the intellectual between the do-re-mi of the emotional, that is a triangle which is folded over above. That is, the negation of this is a folding up to the top above the line: the second negation is that what is now that to make it like this. Then it forms a new triangle which is the potentiality of man for the conscious. This is minus times minus. But, as I say, it's not necessary to understand it; it is that kind of psychological fact; it is

the paradox which is dissolved by a paradox.

Well, let's go home. I would almost say, take my word for it.

In mysticism, it is the same problem. I prepare myself in order to meet God, my God, in accordance with whatever I have as concept of myself as a mystic. And I prepare myse f by all kind of means in order to meet Him in such a way that He will recognize me or I will recognize God. The problem that exists is that I first try to make myself as if I'm God, to my own concept, and the second problem is that God recognizes that what I've made as if God; and the unity then which can take place in the true form of mysticism is that I become God or God becomes in me. And that problem is never solved because that may mean that I become immersed in God or I, having reached a certain stage of development , God merges with me. The totality of that result is always unity with God, and this is the real aim of the mystic.

But, you know, life is always filled with these kind of contradictions and the only seeming contradiction is when one takes the standpoint of objectivity regarding them because in the objective viewpoint, all contradictions will have to be solved since, from the standpoint of objectivity, all subjectivity becomes as if one. Again, I say "as if" one because it's only realized when I am objective.

Well, again I say this question of freedom, the question of omnipotence, omniscience and omnipresence, all of that this whole word - omni - we do not know. But what is there practical like Thelma with her left arm, left hand; what have you all been doing?

Question: Well, can you, when you're observing yourself like, say, washing dishes, and you notice that you have your feet turned a certain way or you feel that you do while your head is tipped sideways...can you observe these things, can you observe this all at once or can you only, like take one thing at a time?

Mr. Nyland: It all depends on how much your dexterity is.

Question: I remember one time when I said something on tape and you called on the phone. I know you answered the tape, I guess.

Mr. Nyland: Maybe I did because I don't remember the particular point.

Question: And you said, I was talking to some woman and I'd answered differently than I ever did before, and you asked me if I was aware of my expression, how was I standing, was I sitting or leaning over or what was I doing? And it gave me the idea that I can observe several things that I do, at once, while I'm sitting, what my expression is or if I'm scratching a fingernail here like this ( ). And I do this a great deal, but I don't know if it's correct.

Mr. Nyland: Thelma, when you...when one tries to wake up to oneself and one uses the manifestations of oneself as a means of becoming aware - that what is manifested in the different ways of the physical body, we simply try to separate them into little groups and call them a posture or a facial expression or a movement or a gesture or a tone of voice, and to that we add those kind of things that are not so easily noticeable from the outside, but which are classified as respiration, breathing, muscular tension, blood circulation - things of that kind which I call

them an inner state which I know for myself but someone else may not know it as well. Although, say I've a heightened blood circulation and I may color up or embarrassment that I have, I show it because my face becomes a little red, all of that, of course, could be noticed from the outside also.

But, you have to look at these six or seven forms of manifestation as belonging to the personality as it behaves in life and that each one of the little parts have their own life and continue separate from the others in their own way as a manifestation whenever they happen to be engaged. A movement is not all the time there, but when the body moves it is a movement; a gesture may not be always.. be there, but there is something that remains in existence which makes the gesture. My arms, my hands, my feet, parts of my body, all of them have a separate existence if I want to look at one of them. When I want to look at the totality of my body, I include them, every one.

Now, I try to separate in becoming aware to make it as easy for myself by selecting out of the total possibility of manifestations, one or two: a tone of voice, which, during the day - not talking all the time - I only will hear when I talk, and then I would like to be aware of that as I talk; that is, as if I am present to it. So, when I select that, the next thing may be I select gestures; the next day I may take facial expressions in order to familiarize myself with the manifestations of myself as I am; but now, analytically, you might say, divided into different parts so that when I have settled the question of becoming observant of a little part, that, after, I may have a chance to combine them and then become aware of the totality of my personality.

At certain times this personality, even if it is totally observed, still is made up of the different parts. So, that what I then see of the totality of myself may also include certain gestures that I do make together with a tone of voice, together with a movement - it all depends how facile that what is observing now could become in retaining different ways of observing different objects and with all of them, still remaining objective.

The process that takes place is exactly the same as an ordinary mental process because in one's mind, one is able, unconsciously, to contain in one's mind as a thought, different thoughts at the same time. I can keep on seeing, visually recording that what I see; at the same time I can hear a sound; at the same time, I can have a thought that I ought to mail a letter; I can, when there is a sound, connect it with the telephone, saying "Oh yes, that will be so and so," and that thought process continues and maybe, at the same time, I can count : one, two, three, four or whatever it may be. When I continue, for instance, in talking or developing an idea and I formulate, I can, at the same time, when the process in my mind goes on of how to connect a sentence, I can remain aware, at least, I can hear it sometimes, even in an unconscious state, that I've used a voice that was a little shrill. I can think about the future based on that what has happened in the past. The mental processes are extremely facile and probably ten different things can go on in the mind at the same time - any one of them having attention, not attention that I can single them out - if I do it may be at the cost of the rest but, nevertheless, I can be quite aware, in an ordinary sense, of many things taking place in my mind of a different kind - some pondering, some formulatory, some in my thalamus or hypothalamus connected with feelings, some as if necessary for the support of myself to keep the equilibrium physically, some condition of heat, a state of my body also registered in a certain description in my mind - when I've a cold chill it does not stop the rest of my thoughts....I have in addition a realization that I'm cold, and all these kinds of things. We know that the mind is extremely facile in having and being able to contain different processes at the same time, simultaneity.. some simultaneously.

Now the question: if a certain part of my brain becomes objective, it's a matter then of development of that, that it could start to develop in such a way that it also could contain the objective reocrding of different parts of myself. So that when the totality of that what I am as a personality, being observed now from the standpoint of an objective faculty in myself, the development of that faculty could include not only the fact that I exist, but also the seeing of the different parts which make me up.

As I say, it's only a question of development. But the possibility exists. How long it will take, no one knows, one cannot say... how long does it take for a child to grow up? Only after many, many years of experience with little children as they grow up, you say yes, they're full-grown when they're eighteen years old. But some of them already are full-grown when they are twelve and some remain a dwarf and some become a giant. I don't know you see, and I don't know anything about the development of an objective faculty in me, it's entirely new. And we don't have any data whatsoever if we take, or even our own data together, this certainly will not be the same. So, I cannot say how long it will take, only I say, the possibility exists that it might develop.

Question: Mr. Nyland, If I observe a tendency, for example, of wiseacreing, and somebody asks me a question and I answer, but just before I answer I stop and become aware of myself and hearing my voice, the answer I give will then be different than if I had just gone on ahead.

Mr. Nyland: Not necessarily. You will be different.

Q: Will it be different or will I be different?

Mr. Nyland: It might be if one answers from the state of remaining aware, not particularly the flash of thinking about being aware and perhaps being aware for a moment, but if I can remain aware so that I then can choose my words or know what a value is of words that I want to use for a certain purpose. You see, the state of being awake, in that I can use all the manifestations of myself in accordance with a will of my own. This will presupposes that that what I now want to manifest in a state of being awake is for a definite purpose that I set out to accomplish in order to produce, let's say,

a certain effect. And for that I may want to use words in a certain way at a certain rhythm with pausing in-between, with emphasis where it belongs, with, when I talk, looking at the face of the other person to see where it penetrates, how it penetrates, what effect it has, reading that what is the expression on their face, being awake to the fact that something else is unconscious in front of me which I then become aware of in its function. There are all kind of possibilities when one is awake.

But, in general, I start out by being awake. The fact for me is I have changed. That what I produce in many ways is still what it used to be. I remember that Orage was once in Brewster and I said more or less the same kind of thing. I said "Oh, Orage, wouldn't it have been wonderful if I had been awake in building this, how much more beautiful the house would have been." And he said the house would have been exactly the same but you would be different.

So often we think that that which we are producing is already coming from that what we are. But we are objective if we maintain it. But we are still 99.99% subjective in everything we produce, we're still that way: subjectivity. There is an impulse, there is immediately something that makes it a little different, there's no question about a little difference, it's not enough for anyone else to notice it , and all I can say is- at the moment when I happen to have the thought of wanting to be awake and I am awake for a little, at that moment, whatever that is, that, at that moment that is energy received by means of impressions which continue any time; that at that moment that impression represented for me, a certain form of energy which went in a different place. It's all I can say, but I still function because practically everything of myself practically unchanged.

If I deliberately...when one speaks and when one selects, when one wants to emphasize certain words in a certain way with pauses of recollecting, of maintaining oneself, of not wanting to give out things in a mechanical way - if there is that kind of control, if there is someone like an "I" which is not only interested but actually has started to direct the manifestations of "it," then the result is different.

It's not, it's not to discourage one but it is only to realize that the road to consciousness is an extremely long road. Many times we say glibly, "I've been trying to be conscious," and the truth may be that I've tried to but if, at the end of the day, I would have enough of a measure to see how many moments or seconds I was conscious, and even that state of consciousness, how much it was - 100%? It's almost infinitesimal. And this is, one needn't make a mistake about that - it's far better to underestimate instead of overestimate. The overestimation only can be useful when I want encouragement, but it's not the truth.

You know, time and time and time again - work, work, work, work -- thousands of times. Not just once or twice and just hoping for the best. Day after day this digging process, the treasure of one's essence is buried quite deep. What one has to go against, what one has to be able to understand, and what has to be dissolved. Sometimes ordinary water doesn't dissolve it - you have to use all kind of little solvents like mineral spirits, or ether, and even that doesn't dissolve it, and then you use some sulphuric acid and even that may not dissolve it, hydrochloric acid and that doesn't do it. Finally, Cain's water, ( ), a mixture of saltpeter, sulphuric ( ), nitric acid and hydrochloric in a certain proportion and that dissolves gold. If I actually give it that kind of a treatment there's practically nothing left of me. It is the true way of losing oneself entirely in order to find out what is, that what remains is elixir of life, the magnetic center of real value , of truth. There's very little of it - all the rest is manifestation: outside appearance, periphery, a little bit of essence and that what is reality, it's one or two little cells. It's enough but it is not, not very much. It's the quality in this case that counts.

But make attempts. That is, if you set out don't be defeated in the beginning; don't say, "Oh well, I cannot do it anyhow." Tell yourself, "I can." "I will hold on. I will speak slowly. I will measure, weigh my words. I will change the rhythm of my words. I will match the energy which I have as a wish to wake up with amount of energy required for the expressions." That's a different thing. When I go, as it were, step by step, and each step when I know I will lose it, I make because of my attitude more energy for the purpose to maintain it.

If I speak very slow, if I walk very slow, it is possible to eliminate the wish to fall asleep. If I say I will go from here to the door, I probably will lose myself ten times in doing it, but if I take step by step like this and not move until I have collected myself and then do it, again and again and I move and again and again when I know that I will lose, I make myself remember that I shouldn't lose myself. I will probably be able to maintain myself from here to the door and it may take me ten minutes. Still, as an accomplishment, it's worth it.

One must try all kinds of things, all kinds of ways of how - how to fool one's self, all kinds of ways to attach that what is an obstacle for myself, an obstacle in the way of waking up, all kinds of ways of undoing the cleverness of my body or even of my feeling center or of my mind - exact what is natural to me. It is what I said a little while ago, of fighting Mother Nature. I throw sand in her eyes so that she cannot see what she is doing and when she is not looking then I work. I have to be clever because I have to meet the cleverness of that what is Nature. Nature means it will want to exist and continue to exist, this is the idea that Nature as expressed in me as a human being simply is there for a definite purpose and I, as "it" my body, hang on to that and I avoid all kind of danger that would destroy it.

This is a natural process. It does not mean that I am not being destroyed and it does not mean that there are forces in Nature higher than I am like, for instance, poisonous snake or some kind of a wild animal - it does not devour me. But I also devour others below. But, in any event, there is something in me that wants to remain in existence and that objects to being killed. At the same time, when this, as total, is attacked by something that is unnatural, Mother Nature combines itself to throw out that kind of an enemy.

Mother Nature does not want an invasion of objectivity. It's not interested in objectivity and, you might almost say, Mother Nature eliminates the possibility of any kind of a black sheep. They are a menace - the little cells in oneself which accidentally

come to the foreground once in a while and which are called black, in reality, they are alike. In reality they are much more alike than the rest of the herd. I call them black because from my standpoint I object to them. From the standpoint of the black sheep they distinguish themselves by knowing a little more than the rest and they, as black sheep, look down on those which, I say, from the standpoint of myself, seeing ( ), I renounce them as being ignorant. A black sheep is a little something which knows just a little bit more but not very much, but knows that that what he sees is not right, and that what he sees, perhaps, is upside-down or, at least, it is not the truth. And, based on that kind of a, almost I would say, intuition, it is a kind of a hunch, a black sheep has a hunch and a hunch that thinks I'm not exactly the way they are supposed to be or the way they are being told, or the way we are being educated in it...that it is, it questions ...it questions such things, it questions the self. Why does he want us to eat?

This is really, when that little bit of a strange egg...it will start to affect the rest and then, when Mother Nature is a good provider, it will throw out the rotten apple. Now still it is that rottenness that is the realization that it is not everything it is supposed to be or cooked up to be, that is the salvation. Mother Nature throws man number four out - it doesn't tolerate it, it would be extremely happy if everything were reduced just to be a physical man subject to certain laws. But during the time when the laws are there and not as yet sufficiently strong to destroy man so that he will die, that that man fulfills the function of maintaining that particular place wherever he is, for the sake of the earth or the sake of the moon.

When thousands and thousands of lives are simply lived because of that and that little bit of something that, every once in a while comes out as the beginning of the Kesdjanian body, it is very easily stilled - after some time it doesn't exist any more and there is no particular desire to want to change the world. One settles down, one crystallizes, one becomes solid, and that is the solidity which, ultimately, simply dissolves into the earth, and becomes again the dust. The sign of life that was there once, simply leaves the body and forgets even the name to which it was attached.

Well, the question is then - how do we live, you know? How do we find our way in all this terrible morass? And all the difficulties that naturally are in the way - how do we avoid them? How to get around them? How to meet them on their ground? First, by knowing how big it is, how big is that arm, what are our naturalnesses, what is our nature, what is it that we consider our body and all our wishes and habits? For that reason, I want to observe it, to reach the truth, that I'm not food, that I don't give a person an invitation or thinking that I wish it to be different and it isn't, and to face that particular fact. And then when that is a fact I have something to stand on. Then I can work, but if the fact is shaky I cannot work and I can't build anything on that.

Building a house on the rocks this is what is meant, not on sand. Not where everything, when the strains and the rains come, the house will be washed away. Solidity, solidity of man because the decision in him of that what is solid in which he can rely, what is really him to be crystallized in such a way that it is there, permanent. Not subject anymore to outside influences, not even if Mother Nature would like to blow it away. She couldn't. But I will pay Mother Nature for whatever money means or whatever has produced me. Whenever I know that that was the means by which I became and I started to exist, I will say thank you but now I am, this is now my generation and I kiss my mother goodbye. Let her be, let her function, mother. Which is no longer protector. And after some time even, one cuts the umbilical cord which connects each person with Mother Nature, and then one is on one's own. That is the time when one takes the responsibility for one's life. And regardless then, of whatever Mother Nature may have produced an it may be a monster, and it may be something that is crooked, and it may really not be a very likely configuration. But that's life and the fact that life is the thing that counts for us. I don't care what particular thought but I know that when it is alive it will keep on wanting to live that way and then because of that, if I could become more and more objective in giving that life a chance to live the way it ought to live under normal conditions, not to be hampered, that then I know that the form that the manifestation used to have will take on a different kind of a shape. It will conform

then to that what is higher than that what is the form.

You ( ) in an old bottle but when I drink it I will throw the bottle away.

But now you must more...you must think more about...about your work. You must make attempts tomorrow and the day after; you must try to extract out of the fact that we now talk about work and about the possibility that at least part of your answers can be answered by a few questions, can be answered simply because I happen to know a little bit more than you do. You must use this, don't let me just talk, let me try to help, but you must wish to be helped and with that you have to bring your material and put it on the scale, and put yourself almost, I would say, like on an operating table so that we can operate. Operate means work. So, that afterwards you don't have the feeling, "I should have asked this, why didn't I ask it?" Don't wait till I go away, I'll be here for two more days and we go to Berkeley a few more days, and then after a week it's over.

You have to stand on your feet - now is the time to try to find out what is bothering, what is in the way, what is not clear. Maybe we can clarify it in some way or another or, at least, come to a conclusion that satisfies you. But you must work. Children you don't work.

You must make attempts, you must make up your mind - tomorrow I work, I do something, I will try, I will bring something of myself to such attempts to go against that what is natural with me. Maybe that you have a tendency to overcome it; maybe if you have a habit, to undo it a little, to bring that habit to your consciousness and then look at it and see it. Not necessarily that you have to criticize it but the attempts have to be! I made an attempt to wakeup in such and such a condition. I did this, I found myself in front of a bed. All of a sudden I realized I was there. I sat down, I realized something was moving, putting on shoes or socks or stockings. I got out of a door, I found myself in front of a door turning a knob. How come I was there? I went out! I breathed, I was awake.

These are the kinds of things. In my daily life I met so and so and such a person made me realize that I was something and then I saw myself. These are practical things, not theory, practical. They are today, now. Little, very little, but existing. Your body exists, you have a body, I have. I wish. Then I can, then I do. The doing is the thing that counts. No thought, not your thought, not your feeling. Never mind. You've lived enough. Do, wake up to that what your body is doing by giving a chance to that what you call your little "I" to grow. Cherish it, consider it an an important something that you don't want to lose, that you feel thatyou have a responsibility for to maintain that.

The rest will follow - don't ...don't look out too much for your body. It will be there. Sure, you keep it in good shape but what about that what is really you? What about giving that a chance even to breathe or to look out, to bring it to the surface and say, "Here, you have been in that kind of a prison inside for a long time, shame on me that I didn't think about that before, that I didn't want to do something, that I still remained lazy." Wake up to the fact that you have a responsibility for yourself. Not for anyone else, not for God, not for Johnson. For yourself, your life, your inner life, that what makes you alive and you take it, to carry it, to hold it in front of you, to cherish it. You have it in your arms as if you were walking towards...with that towards something, you don't know where, you don't know how, but you're walking with that what is you as if it is a holy sacrament which you carry around the village once a year to be admired, and then again to be put in the proper place because it is sacred. Where is the sacredness of oneself, what is it that you dare attempt to look at and then you say,"but this, this really, this counts...and now I work, I work tomorrow, the day after, I want to prepare, I want to have something to be able to say, 'I have ten talents,' and I put it to work and I make talents, ten. I have five, and I put them to work and I make five more. I had one and I put it to work and I made one more.'" But don't say, "I had one and I buried it and here it is." Remember what happened to that kind of a servant. If we don't do, God will spit you out of his mouth.

Gurdjieff used to say, "Work, work and die as a conscious man." If you don't work you will die as a dog. And then sometimes, when he wanted to emphasize it he would say, "you will die like a dirty dog!" And don't make any mistake about it, he meant it.

There are toasts, you know, this was one: toast to the idiots (as a type)- those who lived, who wished to work, they will die like a man and those who do not wish to work, they then die like a dog, like a dog dies. Nothing even to mark his grave. Life is that serious. Don't make a mistake, don't think it is roses, roses, don't think it will always continue the same way. You never know what might happen. It's not a question of dire results that would happen. Nobody knows...only be prepared, if it does come, at least you will know; if it does not come maybe you're lucky and maybe you're not lucky at all. It is far better to have friction in order to meet things, and it's far better to have difficulties not in order to settle them so that you will have time for that what is really of value. Not a question of overcoming the difficulties, but a question of going up to the stars and then live there and, then, remembering where one comes from, to return to earth to fulfill a task of wanting to participate in one's life.

You said enough you know. It is Sunday today, it's a day of rest. It's the first day of a new month, August. Make up your mind about August - work in August. Try to utilize the time, if you can, as often as you can during the day, try to remember it, try to remember a little bit of a task, a little bit, a little bit, but all of that will help. Try to remain simple, try to remain only applying that what you know, not a big word. Let's say simply...say "I"...simply say, "I am," simply say "I have a body," simply say "God." And then work.

So I will say, "Goodnight and a good sleep and wake up tomorrow morning ( )." Throw the sleep away so that tomorrow morning when you wake up you will not be asleep.

End